

FREE LOVE NOT LICENTIOUSNESS

One of Its Advocates Declares That if It Was Properly Understood It Would Be Instantly Adopted.

(BY HERMAN WETTSTEIN.)

The reason Free Love, Socialism and Anarchism make such slow headway is because their principles are not generally understood. If the light should suddenly dawn upon the masses as to the real aim and objects of these doctrines they would be instantly adopted and carried into execution in the most peaceable manner. But priestcraft and statescraft, the world's oppressors, resort to every means, fair and foul, to misrepresent the principles involved in order to leave the masses in the dark regarding what their advocates seek to accomplish. So far from "irrevocably trying to wreck society" their sole object is to elevate mankind to higher planes of existence by educating the brute instincts of animalism and avarice out of him. No one expects that these ends will be attained during the present generation, nor in the next, but evolution is bound to do its work in due course of time, the promoters of these reform movements being aided by the physiological law that the lower faculties of man decrease in the same ratio in which his intellectual faculties increase.

Now, while I am Free-lover in theory only, I, with the majority of my confederates, do not contend even theoretically for sexual promiscuity, but hold that only in monogamic relations can true marital felicity be secured—paradoxical as this proposition may appear at a superficial glance. The true principle of Free-love was very happily expressed by Editor Sercombe of "Tomorrow" in these words, which appeared in his letter to you in the Blade of the 5th inst:

"It is only when love becomes free—when men and women are free to mate with those who are the most appropriate—when the relations of love and sex are known to be entirely too delicate to brook interference by church or state, only then, when men are always suitors and women always sweethearts will the influence of the heart as well as the pressure of the outside world, hold people together in monogamic marriage."

The question now arises: What will make of men always lovers or suitors and of women always sweethearts and amiable wives? The answer must be, first of all, found in the word "education." This is why I recognize that it will take several generations before a Free-love system can be safely inaugurated. In the present crude state of man it would be unwise to abolish legal restraints in social, marital and economical (political) affairs, but education will eventually make such restrictions of our liberties utterly unnecessary and this is what the votaries of the doctrines under consideration are trying to make the masses understand. In education lies the key to the solution of the problems involved. Teach the world, in the first place, the righteousness of monogamy in so far as it is conducive to the happiness and contentment of both sexes (as soon as the brute instincts are disciplined out of the human race), inculcate the principle that it is of the utmost necessity that all should "love and cherish each other until death do them part" without any compulsion man-made laws may impose. With this ground-work for free wedlock established and fully understood by the contracting parties each one will realize that it is to both his and her interests to always so conduct himself and herself that neither side will ever experience any inclination to forsake or desert the other, provided always that love brought them together in the first place, and this should be the main desideratum in all events. In other words, when nothing but true action unites husband and wife (and they may still be so regarded under a Free-love system), they will recognize the fact that all depends upon their "good behavior" towards each other whether the happy relations which first drew them together shall continue forever or not. The recognition of this one simple fact, that is, that each one has the moral and legal right of separation if he or she persists in wrong-doing, will have the salutary effect of preventing separation, inasmuch as each one will try his and her "level best" to hold the other by the very best conduct of which he or she is capable. The realization that he or she may leave the other's "bed and board" without resorting to law will at the very beginning of their married life turn their minds into the right channels as to what must be done to continue their happy relations. This will cultivate their best characteristics from the start and squelch all evil inclinations which may sooner or later assert themselves. With these considerations it is not too much to say that under a Free Love

system moral men or constant suitors are made or developed on one side, and sweethearts and loving women on the other, if from no other motives than that it is to their interest to be so. If he appreciates her worth and she his, what stronger bonds do they require to bind them together for life? Each one thus unconsciously and undesignedly cultivates those characteristics which distinguish the model husband and the ideal wife and this cultivation of their best qualities will continue until the fulfillment of their respective duties towards each has become "second nature" to them, part and parcel of their very being, with the result that each one will be true to the other to the end of their lives. This is my conception of marital relations as they will exist under a Free-love system after man has been educated into accepting its principles with all mutual requirements and obligations.

Conversely, unite husband and wife by compulsory laws, the result, as has been found in the vast majority of cases, is that whatever evil traits may exist in the mental or moral make-up of the man or woman at the very start of their married life, are able to develop under stress of circumstances because there seems to be no special need to suppress them. Realizing that each one is now tied to the other to all intents and purposes for life, they feel at liberty to give full vent to their true characteristics and inclinations, however evil they may be. The mask which had been assiduously worn before marriage is contemptuously cast aside as an utterly useless appendage. Instead of turning their good qualities into the proper channels for development, their most evil propensities are allowed to "run riot" under the impression that they are at liberty to do so and that the other party cannot help himself, being entirely at his or her mercy. Matters may thus grow from bad to worse until finally the explosion comes in these words: "I want you to distinctly understand that I will do just as I please, so what are you going to do about it?"

Summing up all facts and experiences as we find them, shows that under the marriage system now in vogue wedlock is a failure in the majority of cases, while there is every reason to believe that with the abolishment of all marriage laws the husbands will always remain suitors and the wives amiable sweethearts. This appears to be the "common sense" view of it, I cannot see it in any other light.

Well matched couples, that is, dutiful husbands and wives, need not be tied together by man-made laws, and ill-matched ones cannot be and should not be. This proves the utter impracticability of all marriage laws which should therefore be abolished.

One system demoralizes (or has a tendency in that direction, at least), while the other exalts or elevates the human character, as we have seen, and makes happy and contented couples through the necessary cultivation of character from motives of self-interest alone. Take it home to yourselves, all ye who are happily wedded, and ask yourselves: Is it your love and appreciation of your mate's virtues that unites you in "holy wedlock," or the solemn oath you took at the hymeneal altar? Suppose laws were now passed nullifying your vows to love, cherish and protect, would that in the least affect your relations and demeanor towards your husband or wife? Would you not resent the very idea with scorn? Would it not draw you together in stronger bonds than ever? Would you not be more affectionate than ever, make life to him or her more pleasant than ever in order to still more strengthen the ties of love that unite you? Would this not have a tendency or direct effect of developing your best virtues to the highest possible degree? And ye who are uncongenially mated, how much restraint does your marriage vow impose upon your natural inclinations, as ye they good, bad or indifferent? If bad, will they not eventually "run riot" in promiscuous intercourse despite your oath, and if good, will the nature of, or ill-treatment by, your mate not sooner or later change our entire character for the worse by imperceptibly forcing you into the same channels followed by your husband or wife and thereby making both of your lives miserable unto the end? Is not this the experience of nine-tenths of those who are unsuitably mated?

Even as children can be trained to habits of honesty in all their future transactions so that they would not steal under any temptation which may offer, so can the young be educated to look upon wedlock as a union for life, so that under no circumstances will they violate their simple promises to be always true to each other. It's all in education.

John J. Weiss—The books shall be forwarded as soon as possible. Glad you called attention to the matter.

ABOUT JONAH AND THE WHALE

An Article Suggested by the Publication of Finnegan's poem on This Interesting Subject.

(By ALBERT VALE.)

The reading of Mr. Finnegan's poem reminds me to send the true story of Jonah and the whale.

First, we must understand that in the original book the word God begun with a capital meant nature, natural conditions, natural guide, and that all other gods were men, or the sentiments or passions of men; while the Lords, Lord Gods and some of the petty gods, were only men with titles, or who held offices. Next we must recollect that much transposition and change has been made during past centuries; and next, we must know that politics and elections were, ages ago, the same as they are now, and we shall readily understand the situation.

First, I will quote from the New Testament, I. Cor. 8:5, "As there be gods many, and lords many, Jonah was a politician, and the word (command) of the Jewish Lord of politics (some old duke or baron), came to him, that he should go to Ninevah, (the stronghold of the opposing party then in power), and cry against it, (he had just discovered that the other party was wicked and that the people needed a change). "But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa."

In reality Jonah informed the Lord (the baron) that he should not accept the nomination for a high office, (the presidency for instance), because he believed his name too weak to carry the election; but that he would accept a lower one (that of governor, we will say). Joppa was the town where the political convention was held, Tarshish the lower office, the ship the convention, the sea the uncertainty, the dry land the certainty of the results. "But the Lord sent out a great wind into the sea (the baron was angry), and there was a mighty tempest in the sea (political breeze), so that the ship was like to be broken," (which nearly broke up the convention). Then the mariners (politicians) were afraid, (of losing the coming election) and cried every man unto his god (talked to his superior in station, or sought aid from within his own mind), and cast forth the wares that were in the ship (threw out all names proposed except Jonah's) into the sea to lighten it of them. But Jonah was gone down into the sides of the ship; and he lay and was fast asleep." (He could not be aroused to the situation of danger to the party). So the ship-master (chairman of the convention) came to him and said unto him, "What meanest thou, (by refusing the nomination) O sleeper? Arise, call upon thy God (bring to thine aid thy natural intellect and reason in the matter, if so be that God will think upon us, (if your mind could be so condescending that we (the party) perish not!)"

"And they said every one to his fellow, come, and let us cast lots (begin the balloting). So they cast lots and the lot fell upon Jonah." But Jonah was still obdurate. "Then said they unto him, tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? and whence comest thou? What is thy country and of what people art thou? (Which might be rendered, you are making all this trouble. Are you a politician? and did you come from New York to this convention? Is this the United States and are you an American?)

"And he said unto them, I am a Hebrew; and I fear the Lord (the baron), the God of heaven, (world of mind), which (not whom you will observe) hath made the sea and the dry land (uncertainty and certainty). "Then said they unto him, What shall we do unto thee (what shall we offer thee) that the sea may be calm unto us?" (that the uncertainty may be at an end). "And he said unto them, Take me up and cast me forth into the sea (accept my proposal to throw out my name), which they did not at once do, for we read, "Nevertheless the men rowed hard to bring it to the land," but they could not." Then they appealed to the Lord (the baron) that he should settle the matter, but they finally cast out Jonah's name which caused the calm they were seeking.

"Then the men feared the baron exceedingly and offered a sacrifice unto the baron and made vows." (They feared that his decree would result in defeat) though they accepted it, spent more money and promised to support the candidates of the baron's choice.

"Now (at this stage) the baron had prepared a great fish to swallow up Jonah (he had refused to name him for the lower office he had hoped for, and the great fish was Jonah's despair, which lasted for the next three days and nights, of which he tells in the beginning of the next chapter, and his sufferings during

that time he calls hell. Despair then as now is hell. But as he thought of the loss both to himself and the party, he repented and said, "Yet will I look again toward they holy temple (of politics)."

"When my soul fainted within me I remembered the baron." So Jonah returned to the convention hall and said that he was ready to accept the nomination now and with thanks, and keep his promise this time.

"But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." (The baron is right; no name but Jonah's can save the election). "And the baron speaks unto the fish, etc." He removed the cause of Jonah's despair. The beginning of the next chapter tells of Jonah's nomination and his election-eering tour, till within forty days of election, when he prophesied the fall of the then ruling party. "So the people of Ninevah believed God, (be-sackcloth (irritation) and sat in ashes (the ruins of past hopes). And they were so badly scared that they revised the party platform and promised all manner of reform, for they said: Who can tell but the people in their fierce anger may turn the election against us? The transposition now carries us to the fifth verse of the next chapter, where we find Jonah sitting on the east side of the city of Ninevah (that he might catch the first light on the election returns) and under a booth, (fraud protection), awaiting results, which we may learn by reading the last verse of the preceding chapter. "And God saw their works that they turned from their evil ways (reformed the party platform, etc.), and God repented of the evil that he said that he would do unto them, (the baron had promised to pull the wires in favor of Jonah's party), and he did it not; and the natural consequence was that Jonah was defeated.

"But it displeased Jonah exceedingly, and he was very angry and said, 'There I told you so.' "And he prayed unto the baron and said: 'Lord, was not this my saying? Therefore, I fled before unto Tarshish, for I knew that thou art a gracious God, (when it suits you to be) and merciful (to your favorite party); slow to anger, (wasn't much for my lord, the baron, to be angry for) and of great kindness, (to those in power) and repentest thee of the evil (for thine own convenience). Take, I beseech thee, my life from me, it is better for me to die than to live.' He was so angry that he wished that some one would kill him. "And the Lord God (the baron) naturally prepared a gourd and made it to come up over Jonah that it might be a shadow over his head to deliver him from his grief. So Jonah was exceedingly glad of the gourd."

In other words, the baron before the election returns had been made public comforted Jonah with the hope of something at the next election. "But God (natural consequences) prepared a worm (destroyer), when the morning rose next day (when the result of the election was made public, and it smote the gourd that it withered (the hopes of his future success). And it came to pass, when the sun did arise (when the people heard the news) that God prepared a vehement east wind (the voice of the people, which swept away the last of the withered hopes and under the light of the facts, poor Jonah fainted and wished to die. And God said to Jonah (nature attempted to reconcile him) Dost thou well to be angry for the gourd? And he said, 'I do well to be angry even unto death; I shall be mad as long as I shall live.' Because Jonah had grieved at the loss of his hopes, the baron sought to excuse his action in saving Ninevah from defeat by saying that his six score thousand persons could not discern between their right hand and their left hand (they knew not how the wires were pulled), besides much cattle (the slaves or common people).

THE TYRANNY OF THE TOMB

And Other Interesting Topics Discussed.—A Bride's Refusal to Submit to Iniquities Before a Leering Crowd.

(By HARRIET M. CLOSZ.)

The tyranny of the tomb is often more exasperating than the oppression of the present and when the two are merged there is inaugurated a systematic mode of suffering that is a close second to the stake and the thumb screw of inquisitorial Spain. A news item relates that Peter Paulson (an unlucky name) of Cashton, Wis., must drive fifteen miles to church every Sunday for fifteen years in order to inherit \$1,500 from his mother (will sustained by court). The will should have been set aside either on the ground of insanity of the testator or the plea of cruelty to animals. A drive of fifteen miles to church means a 30 mile drive every

Sunday, regardless of weather, or it represents a drive of several times across the continent. At the ordinary speed of the farm horse this man would spend about a year and a half on the road to and from church and if he went to work with the determination to earn the money he could, without doubt, earn \$1,500.

There is usually some string tied to a man's will, but when mothers show such small appreciation of unjust examples by retaining such a grisly grip on money as the above case indicates, how are we justified in expecting that an era of justice or humane ideas can be inaugurated?

THE HISTORY OF RELIGION

Lesson Drawn From the Teachings That Only Conscience Is Man's True Savior. Demand for a Leader.

(BY SUSAN J. PECK.)

From the teachings that conscience is man's true saviour, since it saves him from sin, the condition most necessary to be saved from, Heb. 9:9, "that could not make him that did th eservice perfect, as pertaining to the conscience," and "therefore be ye perfect," the custom arose of calling those who were conscientious not only their own saviors, but so far as their just measures were applied to public affairs, the saviors of others, and such persons were in time called Justus, or Jesus, meaning the just one; and such saviors were many. And those whose cause was just came also to be called Jesus. We have the example of the king who sought to secure his father's usurped throne.

Often there were those who, during their youth, earned the title of Jesus (moderns employ the word honorable), who later forfeited their claims to the character, but who still retained the name, as their injustice was unknown to the public. The one whose genealogy is given in Matthew is such an example.

Although the New Testament gives the genealogies of but two of the many persons called Jesus, we find the mention of others. In Acts 1:23 we read of "Joseph, who was surnamed Justus," or Joseph the just, and in II. Cor. 11:4, "If he that cometh preacheth another Jesus whom we have not preached, ye might well bear with him," (ye might be benighted by the teachings of another just one). As injustice was so often given the people in the name of justice, the tendency to worship, or at least to quote and trust those who were, or appeared to be just, became so strong that the introduction of a new leader was difficult. Thus arose the worship (following) of men rather than principle.

The Leader Wanted.

When once such introduction had been accomplished, the people hailed with joy the coming of any leader whose teachings promised to free them from their oppressors, who not only treated them with injustice, but compelled them to be unjust also.

"Moreover the law entered that the offense might abound." Still the people hoped for liberty of conscience, though in time many of them came to hope more for the opportunity to overthrow their oppressors, when, in the fear of falling again under the lash, they forgot conscience (that moral guide which never prompts any but right action, since all other promptings is but the result of an error in judgment), and under their leaders became themselves oppressors. As long as the people remembered the lessons of those who taught the worship of the spiritual sun, or light of conscience, (St. John 1:9: "That was the true light which lighteth every man that cometh into the world"), and which was the foundation of sun worship, to which was added the belief that the sun, moon and planets exert an influence on the human brain and also that the Christ-star of christening-star, adding its influence to all good coming from the other heavenly bodies, brought the arts and sciences nearer to perfection, they, as the Christ-star, each thousand years appeared, hoped that among the many great interpreters born there might be spared to them the one great interpreter (mentioned in a former article), whose peculiar gift was understood to be the interpretation of the law of justice as applied to the affairs of state and the wise men (astrologers), to learn the place of that particular interpreter's birth, that they might destroy him.

J. H. Brink—We are glad to know that you still keep in the Blade family, although you will observe that a great change has taken place since you left America. We want to keep right on just the same and the Blade shall be sent as you direct.

Geo. Vale—We have not the space to spare to reprint the tables, especially in parallel column as you desire.

JEWISH PEDDLERS AT WORK IN EGYPT

Argument in Poetry upon the Doings Of the Lord's Chosen People in The Land of Pharaoh.

(By ED. E. JONES.)

Ex. v. 18 "Go now therefore and work: (there were too many middle men), for there shall no straw be given you." xv. "The enemy said, I will divide the spoil.

All over Egypt's land they wandered, And the substance of its farmers squandered; For the goods they sold them, though licensed by law, Wasted their money like so much straw.

Said Pharaoh, when their license they paid, Where were you when these bricks were made? They answered, Out in the country side;

For the license you granted, reached far and wide.

But, Pharaoh said, "I can never build Walls that will last, with bricks that are filled

With straw from the farms where they owe me the rent, Why is it that ye are on mischief bent?"

Sell better goods at a lower price, I cannot afford that ye profit twice; I'm willing the plunder to divide That ye gather along the country-side.

But after this, recollect that my law Requires, that ye gather yourselves the straw;

For until this time your license has cost, Only what the farmers have lost.

For high priced goods and worthless too Ye have sold to them, ye're a plundering crew.

From now your profits must be small, I cannot afford that ye hold it all.

So they paid the license with stubble instead, Though it was not lowered, king Pharaoh said,

Ye must pay it in full and obey the law; And make for me bricks with but little straw.

For loss to them is loss to me, They must pay the rent; that I may be

Equal to you in wealth and power, Or my kingdom's not mine one single hour.

But they growled and grumbled, and said that the lash Was too strongly applied; because that the trash

Must not be peddled, they'd formerly sold, And shared with the king the precious gold.

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